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first chapter, where the author discusses the supernatural elements of the history in relation to the Hebrew conception of God and nature. His elaborate review of various theories as to the stories of Balaam's ass and the "standing still" of the sun at Joshua's command, concluded by the suggestion of a historic basis for each narrative, sufficiently indicates his confidence in the general historicity of the documents.—JOHN R. SLATER.

St. Pauli Brief an die Römer, in Bibelstunden für die Gemeinde ausgelegt. Von W. F. Besser. Dritte Auflage. (Halle a. S.: Richard Mühlmann's Verlagshandlung, 1897; 2 vols.; pp. 781 and 630; M. 10.) Besser's expositions are a standard work in Germany. They comprise Matthew, Luke, John, Acts, Romans, Corinthians, Galatians, Ephesians, the story of the passion, and the story of the exaltation of our Lord. Some of the volumes have run to the seventh and eighth edition. They give a running exposition, in terse and vivid style, getting at the heart of the text, orthodox in doctrine, with real spiritual unction, often passing quite naturally into invocation and prayer. "Bibelstunden" are a kind of free devotional meetings that are very popular in Germany; they are devoted to an expository study of the Bible. Besser's books probably originated in such work, and are designed to assist in it, but they are good devotional reading. We heartily commend the book as a fine product of German piety.—*Das menschlich Anziehende in der Erscheinung Jesu Christi*. Von Dr. Gustav Zart. (München: Oskar Beck, 1898; pp. 95; M. 1.20.) A volume, slight in size, but rich in matter. It is an analysis of the attractiveness of the human personality of Jesus, done with really artistic delicacy of touch and rare exegetical insight. The reviewer did not merely dip into the book, but read it through. What more can one say? The person of Jesus awakens fresh admiration and homage in the reading. Preachers will find rare homiletical matter in it.—WALTER RAUSCHENBUSCH.

Die paulinischen Vorstellungen von Auferstehung und Gericht und ihre Beziehung zur jüdischen Apokalyptik. Von Ernst Teichmann. (Leipzig: J. C. B. Mohr, 1896; pp. vi + 125; M. 2.50.) A prominent feature of this monograph is the relating of Paul's doctrine to the later Jewish apocalyptic ideas—an important procedure, since the idea of a glorious coming of the Messiah in his kingdom did not originate with Paul, but was current among the Jews before his time. The early Christians changed the first and only coming of the Jewish apocalypse into a